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India's Claim to Fiscal Autonomy
Woman's Position in India
India Facing Famine

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HERE ARE THE OPPRESSED NATIONS OF THE WORLD; WHAT WILL THE PEACE CONFERENCE DO FOR THEM?



Vol. 11

No. 1

YOUNG INDIA

JANUARY, 1919

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EDITORIAL NOTES AND NEWS

League's Telegram to the President.

On November 29, 1918, the following was telegraphed to President Wilson:

As deputed by the council of the India Home Rule League of America, an organization consisting of Hindus and Americans I have the honor to submit for your consideration the enclosed statement of India's services in the war and also of India's need of an autonomous form of government within the British Commonwealth.

We appeal to you, Sir, before your deep historical feeling awakes you must fully understand India's position. Your moral outlook, the heritage and culture of our generation, toward us of your generosity, your position, the most understanding in the world to-day, grant you the points at you have the right to grant all who suffer under alien and undemocratic rule.

We believe that India's services in world confederation in the great war, as well as her inherent national right, compel her to at least such progressive measures of Home Rule as the present administration has established in the Netherlands.

With profound appreciation for your ardent services to mankind, I am, Sir,

The statements mentioned above have been printed in our last issue under the headings, "India Fought for World's Liberty" and "India's Need of Democracy."

A Monster Petition.

The following is in the form of a petition that is being signed by American sympathizers of India and her cause. It will be sent to the American Peace Delegation at Paris when the Peace Conference will be in session.

To His Excellency Woodrow Wilson, President of the United States, and the United States Delegation at the Peace Conference.

Sir—One of the most important and pronounced war aims of the United States was to secure, for all the peoples of the world, larger and equal the right of self-determination and self-government.

India is one of those nations which is at present denied that right. She has a civilization antedating that of the Christians. She has a population greater than that of all the other subject nations combined. She has been held in subjugation for centuries, and fifty years without her consent. She has materially contributed to the success of the Allies in this war. India has fought for world democracy. Is she to remain a mere dependency?

We the undersigned, beg you to use your influence in considering India's case at the International Peace Conference.

Name

Address

Appeal to President Wilson.

The following is a copy of a telegram sent to President Wilson by the prominent citizens of Los Angeles, California, on November 29, 1918.

Hon. Woodrow Wilson,
President, United States of America,
Washington, D. C.

We rejoice in your devotion of going to France to offer permanent peace in the warring world. The principles with which you have repeatedly stood to fight. The wrongs of Mexico have helped many to free themselves from slavery and their control. It is our sincere wish that your people there be treated with justice.

On the eve of your departure for a great mission we beg most respectfully to draw

your attention to the state of India, which has been under attack for over one hundred and fifty years. Materially, morally and economically she was left bare and money paid by the Allies in this struggle. India should be given opportunity to establish a Government of her own free from foreign control.

We, therefore, sincerely and respectfully request you that you kindly present the case of Indian Independence before the peace congress and do all that lies in your power that the way leading for agitation and independence of becoming an independent State.

As the catastrophic and aggressive powers have succeeded, India will have no chance to free from any other foreign nation, and as a nation of high ideals and strength she will be able to co-operate with the proposed League of Nations to safeguard peace in the world and thus bring the cause of humanity.

The salute of the Friends of India

Mrs. Mary E. Stevens,

Mrs. Anna May Morris,

Winnipeg,

Professors, Joseph Ford,

Conan R. H. Green,

Miss E. B. King,

Miss and Mrs. L. Rogers,

Dr. J. C. Berkeley,

Mrs. Lena Murray Lewis,

Virgil Robinson,

James E. Stevens, and others

Effects of War on India.

The weekly reports of rainfall from India show that the monsoon has more or less failed everywhere in the country and the average annual rainfall has not been recorded in any province. Moreover, that there will be a failure of harvest, and it will result in distress all over the country. Writing on this subject in a recent issue, a Bombay paper remarks:

The whole country is suffering from the results of an abnormal and unprecedented rise in prices of food, and a considerable supply being available to the normal grower. All the conditions such as the rise in food prices, charcoal and firewood, may not be prevalent in villages and the country, but wherever they have been reported affected. The effects of the war have been felt in the mountain villages. Wearing apparel and all other goods are selling at a very high price. The whole country has been completely deprived of the resources to live the usual of the war.

Food Prices

The Tribune of Lahore, India, writes from Oct. 8, 1918, editorially saying:

The price of food grains has risen in an abnormal price in all parts of India. This has caused considerable distress among the bulk of the population. Throughout the Indian Province rising and falling occurred with more or less serious results. A number of cities have been particularly affected and no better description has occurred. But the high price of food grains continues throughout the country. People are asking when will the Government be taken to place a limit and bring down the price of food.

Strikes

The south India situation at Calcutta is emphasized in the following news item of the Tribune, of Lahore, for Oct. 5, 1918:

The strike of 20,000 tea laborers in Calcutta adds one more to the number of strikes that have been taking place in India with increasing frequency. It is stated that the workers are not satisfied with their wages and have decided without consulting their employers. Here again there is labor discontent which has to be solved by an organization of their economic conditions. The employers have refused not to consider the situation of workers. The result will be the same result in work and the aid from the necessity of opposing artificial boards to bring about a satisfactory adjustment in case of dispute between employers and laborers is now quite obvious.

The Poor Growing Poorer

Dr. Right Honorable R. S. The Health Officer of Madras City, observes that the mortality rate in Madras has been for some time past higher than in Bombay or Calcutta, though the general conditions of the city suggest that it should be lower. Apart from other causes, he mentions that the present economic strain is an important factor in the high death rate as there is considerable unemployment, overwork and under-payment from which the laboring classes are suffering. "On Jan. 1" he writes "the epidemic has grown rarer, while the poor man has grown poorer. The cost of food has increased by leaps and bounds, even during the last few months, varying capacity has increased the same, and wages have not risen

just pace with the cost of living. During the present circumstances I have heard people saying that they had no food on the previous day or for the previous 20 hours, and it was painful to see them scramble for what was left, the rice they could procure. As to the quality of food, the less said the better."

These statements of a Public Health Officer (one of the largest cities in India) will, we hope, be taken to heart by those who cheerfully announce that India is prosperous and happy.

Even Salt Can Not Be Had.

Mr. S. P. Sinha, and other nationalists have been and again and that "half the population (of India) never had a full meal even once a day." Why speak of a full meal? They do not even have enough salt to consume. An article of food which is so essential to the very growth of a person and which is so abundant in nature can not be had for consumption in sufficient quantities. How then should one expect to get rid of disease, and to increase the resisting power of the body to the micro-organisms which cause disease? To live a healthy life one ought to consume at least 20 lbs of salt per year, while only 12 lbs are consumed by a person in India. Compare the same with other countries and see how meager is the allowance of the millions of India.

United Kingdom	62 lbs
United States	46 "
Canada	45 "
France	36 "
Russia	25 "
Italy	25 "
INDIA	12 "

Influence in India

Spanish influenza has been added to the already large number of deadly diseases in India. Plague has been working havoc in the country for the last 22 years and has taken a toll of

ten millions that far. Only recently, during the first four months of 1918, the country lost more than 400,000 persons from plague.

From the newspaper reports, it seems, Spanish influenza has reached even the villages and was at full swing during the month of October, 1918. The number of deaths in the one city of Bombay alone reached as high as 711 in October. It notes that of the highest figure ever recorded by plague. The most remarkable feature of this mortality is the very high percentage among women and children belonging mostly to poor and middle classes. The well-to-do people have paid their toll, but mortality among them is comparatively low.

Writing on this subject, the Tribune of Lahore says that the high rate of mortality is partly due to the inability of the people in procuring enough food to maintain themselves in a healthy condition.

In Lahore difficulty is being felt in placing the necessary number of corpses in the Hindu cremation grounds.

"When will India be free from all the havoc of disease and famine?"

Mr. Tilak in England

Mr. B. C. Tilak, a sketch of whose life was published in our last issue, is now in England. In October he was unanimously elected President of the Indian National Congress of 1918 has just before he left India for England he expressed his inability to accept the honor for at the time of the Congress session he will be in England in connection with his action for trial against Sir Valentine Chirol.

Har Dayal a Home Ruler

We are very much pleased to read the following piece of news about Har Dayal which has been published by the San Francisco Call, in its issue of December 4, 1918:

"My residence in Germany," he writes from Saxony, "has increased the best German sympathies in a very great measure."

in the progress of building, and I expect to see that American cities will rise to heights like our great cities.

"I shall write a pamphlet, with the title, 'Peripatetic Manifesto in Germany.' I am now free and it is a great relief to have escaped from the almost crushing of bureaucracy and police. The interests of the German people themselves require that the present class should be destroyed and a democratic regime established.

"I have become an adherent of the party of Home Rule in India, instead of the old revolutionary party, which aimed at the destruction of the British empire in India.

Har Dayal is a young man of great talents and rare parts. His sincerity has never been questioned. He will be a tower of strength to the Home Rule party, if he gives up his revolutionary views and joins the Home Rule, placing his genius and learning at their disposal for constructive purposes.

The above letter was evidently written before the situation was changed.

Let the Peace Table Not Forget

In his Guildhall speech at the Lord Mayor's Banquet (London), on November 5, 1918, Mr. Lloyd George the Prime Minister, emphasised the help given by India to win the War and said:

"What is true of them (Dominions) is equally true of the great Kingdom of India, which has helped us materially in our final brilliant victory. India's war effort has been the disintegration of our lines, and these menaces must not be forgotten when the Peace Conference is finished."

We sincerely hope that Mr. Lloyd George will not forget these words and will personally see that India's problems are discussed at the Peace Table on a very satisfactory to the people of India.

Warning Note to Parliament

In a telegram, dated November 1, the Bombay representative of the London Times says:

Mr. Ghandharva Narayan, speaking at the conference Conference which was today, issued a warning note when he declared that "Our quest is in connection with the Government's statement, which is not only in its policy and motives, which the speaker intended of the motion last night, I expect it. I have a word to say

to the British government. I have a warning note to issue."

If the statement of the motion proposed is really proposed, it shows a splendid sense of any way. There will be great public discussion and discussion. We want steady progress development. The last English report said that the report proposed are discussed the establishment of a dark cloud of suspicion. Is this a project which any government can discuss with equanimity? Is India to be converted by the members of an alien into a greater colony? Is the British Colonies taken to discuss. We have no desire to give up our independence. The great sense of the British democracy will protest. It cannot be that the British would have been in a state of mind and help to take has part in the present situation in order that this alien country, the home of a great civilization, may instead be in a state of mind and desire of order, having out of the heritage of ancient freedom.

British Labor Party's Demand

In an election manifesto to the voters the British Labor Party demands the immediate withdrawal of Allied forces from Russia and the immediate restoration of the Worker's International. It claims freedom for Ireland and India as a democratic right and urges self-determination for British subject peoples.

Madness, Criticism

Russian, however, a Russian from Bombay, who has been away from India for a number of years, delivered a lecture on "India and the War," at the 22nd Street Y. M. C. A. on Sunday, December 15, 1918. Fully another of his time was devoted to a criticism of our Anniversary Dinner, held in New York on November 30, 1918. In the course of his lecture he made several remarks about Mr. Oswald Garrison Villard, Rev. John Haynes Holmes Dr. J. T. Sutherland and the leaders of the British Labor Party, calling them Bolsheviks, Panics and pro-Germans. In addition, he made many false statements about India. As to his remarks against the guidance named above, and as to his criticism of the British Labor Party leaders, we must say that Sutherland is not so keen to know the feelings of

their views, much less to call them names. It would be unimportant for us even to try to defend the performance. An Indian, who in any way discredits the British Labor Party, is an enemy of his country, for the Labor Party stands for the freedom of India.

A Worth While Contrast.

Soon after the United States became independent, the Government of the Northwest Territory, in its Ordinance of 1787, declared:

Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.

In contrast with this declaration it will be interesting to note how education in India was opposed in the House of Commons, five years after

the above declaration was made. A member of the House of Directors of the East India Company stated:

"We have just lost America from our fully on having allowed the establishment of schools and colleges, and it would not do for us to repeat the same act of folly in regard to India; and if the proper educated natives in the way of education they must come to England for it." (C. Marchant's Evidence, Lord's second Report, 1802.)

India's literacy to-day is 74 per cent, in spite of 150 years of British rule. There are five universities with 124 colleges in which only 50,576 students, including girls are enrolled. Only 18 out of every 100 boys, and less out of every 100 girls, get school education. The education is neither universal, nor compulsory, nor free, although the people have demanded the same time and again.

The Bibles of A Moment.

By HARRY KENNEDY BARRETT.

A volume of verse containing seventy-five poems in five parts.

1. The Call of the Sea (The Ship to Sea, The Ship to Sea, The Ship to Sea, The Ship to Sea, etc.)
2. The Call of the Sea (The Ship to Sea, The Ship to Sea, The Ship to Sea, The Ship to Sea, etc.)
3. The Call of the Sea (The Ship to Sea, The Ship to Sea, The Ship to Sea, The Ship to Sea, etc.)
4. The Call of the Sea (The Ship to Sea, The Ship to Sea, The Ship to Sea, The Ship to Sea, etc.)
5. The Call of the Sea (The Ship to Sea, The Ship to Sea, The Ship to Sea, The Ship to Sea, etc.)
6. The Call of the Sea (The Ship to Sea, The Ship to Sea, The Ship to Sea, The Ship to Sea, etc.)
7. The Call of the Sea (The Ship to Sea, The Ship to Sea, The Ship to Sea, The Ship to Sea, etc.)
8. The Call of the Sea (The Ship to Sea, The Ship to Sea, The Ship to Sea, The Ship to Sea, etc.)
9. The Call of the Sea (The Ship to Sea, The Ship to Sea, The Ship to Sea, The Ship to Sea, etc.)
10. The Call of the Sea (The Ship to Sea, The Ship to Sea, The Ship to Sea, The Ship to Sea, etc.)

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To Our Friends

During the year 1918, more than 600 people have taken an active part in the work of the India Home Rule League of America and have demonstrated themselves with us movement.

This movement was inspired when there was no knowing of the existence of Hindustani and when oppression, slavery were hanging over the heads of all earnest workers for the liberation of our people.

Now near the year 1919, with the peace mission, has dawned. And there should be no difficulty in carrying out a course of more education in this country.

Therefore, we request the friends and sympathizers of India in the United States to help us demonstrate knowledge about the true conditions in India, and to enlighten the minds of suffering humanity for which they are able stand.

Help us to get at least 1,000 members in the League during 1919. Making it impossible for us make it possible by our efforts.

Send in your dues and also ask your friends to do so. Please do not wait for our personal reminders.

A Happy New Year to all.
S. S. BARNES.

TARIFFS

Reduced rates to and from ports have been proposed to stimulate development, and the position requires careful consideration with a view to the removal of existing anomalies. In principle, it should be possible to increase the rates on raw produce for export and on imports other than raw sugar and rice for industrial use. The addition of a concessional surcharge to the Railway Board and the larger concession on oil (petroleum) and industrial imports at the Railway Conference would help to secure a more equitable system of rating. The Government of Madras and the Government of the Waterways Trust at Calcutta are also prepared.

FINANCE

The diversification of Indian capital and its transfer is moving forward for industrial development are discussed, also the opportunity for the expansion of banking facilities in the Midland. The Government are determined to lower the establishment of an industrial bank of India, but consider that the

appointment of an expert committee is necessary to deal with this subject, and asks Government to take action as an early date.

As an agency entrusted a scheme is arranged for the provision of current changes in machinery, particularly by which the banks would open such facilities in terms of applications approved by the Department of Industries on the guarantee of Government. Other methods of financial assistance for Government suggested in principle are the provision of plant for small and cottage industries on the hire-purchase system.

COST OF PRODUCTION

The increasing cost of the projects is estimated at Rs. 5,00,000 (about \$2,000,000), and they involve a capital expenditure of Rs. 1,50,00,000 (about \$6,000,000), mainly on extension, machinery, and a further capital outlay of Rs. 40,00,000 (about \$1,600,000) is anticipated for future development. The Commission considers that this expenditure may be met by up to 10 per cent of a period of seven years.

NOTES ON THE EPICS II

Mahabharata: Bhagavad Gita

By ANANDA COOMARASWAMY

An intensely interesting and very "modern" problem is often raised at the commencement of the Bhagavad Gita. For a discussion of that question, we may take for granted the essential doctrines of the Upanishads, the unity of all life, that all of its manifold forms are but different manifestations of a single cosmic energy, and, normally, at the spiritual value of a life determined by freedom. The former dogma is put forward as a recommendation for the suffering conscientiously involved in all activity (life can only be preserved at the cost of other lives), and, particularly, the suffering or agonised evil arising out of warfare.

But the most advanced of men invariably recoil from the reflection of any available suffering. Arjuna was said, and it is on the field of battle, at the dramatic moment when the hosts are face to face, that he speaks, what Krishna denounces as "words of unseeing wisdom," to the sense of a modern humanitarian and pacifist: "I see no blessing from the slaying of

knowledge to strike. I desire not victory, O Krishna, nor empire, nor delights."

These things they desire, but I would not smile, even for the sake of empire over heaven, much less for the sake of earth. . . . A heavy one have we resolved upon, striving to slay our fellowmen from last after the secrets of empire.

We know not which is the better for us, whether we should overcome them or they overcome us. . . . I will not fight."

In considering the reply of Krishna—spoken from the high philosophy enunciated—we are disappointed by the practical arguments he puts forward. "The lords of great chariots will drive thee to war, held back through fear, and they shall come to be lightly released. . . . If thou be slain, thou wilt win Paradise, and of those conquer, the joys of earth. . . . It is the high occasion of a knight to fight in a righteous cause."

What should Arjuna have cared for what was said of him? Indifference to reputation is one of the first and

simplest conditions of spiritual progress. "Blissed," indeed "are ye, when men shall revile you for my sake."

In the words of a modern Indian philosopher, "They say, and what do they say" for them say? It requires the highest degree of moral courage to accept the stigma of cowardice. This part of the argument at least is unworthy and unedifying.

Krishna proceeds to point out that this is a righteous war—was there ever a war admittedly unrighteous?—and to fight in a righteous cause, for the protection of the wronged, is the duty and wisdom of a knight, which he may not betray. The arguments of conscience, social debt and honour are involved here. Arjuna was not only born of the kingly class, but had accepted all the life the status of his class, whose function lies in "protection"—had he the right to desert the cause at a critical moment? This consideration is at least so far logical that Arjuna could not consistently have refused to fight, and afterwards have returned to resume his old position in society.

Just in the same way it might be argued that those who all their life have formed a part of a modern industrial community, normally conducting war by peaceful methods, and suddenly brought face to face with the development of an armed conflict, have no right to stand aside from the war for which the very social order of which they form a part is to be held responsible? It might be argued that only those who have already announced their opposition to the social order in question have a right to "conscientious objection" in time of war. And even if it should be the case that the eyes of the conscientious objector are opened for the first time by the actual crisis of impending battle, we have at least the right to expect of him a future consistency.

Krishna, however, seems to suspect that Arjuna is actuated by motives of mere pity, and mere pity is also to be considered, as for example, in the case

of the surgeon who dares not inflict the necessary pain. Remission of conscience—non-resistance—should be based on virtue rather than on pity.

But the last consideration reduces the case to an argument of convenience, while the Gita is plainly intended to present a general case, in which we are entitled to assume the most abstract motives and to neglect the personal feelings of compassion or hatred.

As Deussen has very justly remarked, "When the knowledge of the Self has been gained, every action, and therefore every moral action also, has been deprived of meaning. Only passively and artificially has the Bhagavad Gita the skill to derive from these premises (the doctrine of the unconditioned Brahman) a demand for heroic action." It is, in fact, impossible to conceive the doctrine of the Absolute with behaviour on the plane of duality, and the Gita is really a *Samadhi-shloka*, with a case to prove, and a dogmatic conclusion. Lazare is aware of the truth when he asks, "What business have you in stirred to the feelings of violent men, when you have not you found the Way for yourself?" And when the Way has been found, it is impossible to conceive that activity should any longer be determined by nature.

All that could be desired is that action should exhibit the character of *conscientiousness*, rather than *purpose*—and it would follow from this, only that those who feel the conflict to be inevitable (which is not the case of Arjuna) commit on in taking part in it. It is a falling away from this position to put forward the practical arguments that Krishna adduces. An argument still further detached might be based on the identity of all interests which a modern point of view must assume. In this case the battle should be as much for the conqueror's good as for our own. That we are not entitled to fence our view of the matter—little likely as it is to be unprejudiced—in this fashion. The case

is not the same as that of the surgeon who has the patient's consent to an operation. And in any event, it is not the business of the philosopher to do, but to be "good."

Those to whom these things are said of a higher than any social order, the vision of an order altogether superior to conduct ("being is enough") have a right to say in any time or place according to the light that is in them, if they are ready to accept the consequences to themselves. It may be said to such, as it was said to the Buddha by Mara, "What of those who are yours to protect and defend, what of your duty to society?" and answered

as he answered, that "No time for hesitation is instantly."

We have spoken of the consequences to the individual acting thus. It is open to a society which recognizes more his practical values, to leave the heroic to starve, or to support himself by his own unaided resources. A tribe in real danger of destruction by famine may even decide that it cannot afford (in the economic sense) to allow such a man to live. That it is not consistent with self-respect on the part of the members of such a society to correct the heroic by torture or imprisonment.

REFORM PROBLEM URGENT

On November 12, 1918, the London Times correspondent at Bombay, telegraphed

Even since the tremendous post-war problems for Imperial Parliament were made time to deal with the Indian political situation. The present hour is important. There has been a great rally to arms and heart commercial development, which we owe largely to the reform spirit which the Indian Moderates made against the Home Rule movement. But their power, influence, and power to guide Indian politics are entirely dependent on the acceptance of Parliament. If Parliament explains to meet the past and was Moderates of the Indian Government substantially in the direction led down by Mr. Montagu and Lord Cromwell, politics will pass entirely out of the control both of the Government and the Moderate Party. A very uneasy feeling is spreading abroad that the Moderates are giving the ear of the British Government. The more before the Imperial Government is quite simple. Political freedom in India are naturally conservative, and will remain conservative with the establishment property of a Government which is progressively responsible. But, demand that responsibility, Indian politics will rapidly become Britishized. The Imperial Government can have a moderate, loyal, and progressive India or another Ireland. It cannot have a loyal India unless it takes early, bold, and courageous steps to place her feet on the road to genuine self-government.

Closely associated with this is the fiscal policy of India. The deepest disagreement expressed was the Montagu-Cromwell Report is the measure from it of any reference to the fiscal question. All industrial and commercial interests are profoundly uneasy as to the place of India in the tremendous fiscal adjustments which will follow peace. Beyond their commercial and industrial interests is an immense and vague body of public opinion which is anxious of the industrial progress of India, and which chafes at the Indian's backwardness of India and her dependence on a progressive government. There is the confidence in the ability of the India Office to protect her industrial interests. India is that a country which needs as would have a high protective tariff. Given fiscal liberty, I doubt if the fiscal system would be markedly changed. But she does stand in immediate need of power to protect her own interests in her own way. If this is further denied her, developments will be enormous and unmanageable.

"SELLING THEIR BIRTH RIGHT FOR A MESS OF Pottage"

By N. S. HARKINER

The Home Rule Reformers have two sets of opponents in this country.

In one class are included those who want complete independence, and in the other those who do not want even Home Rule.

The former again may be subdivided into two classes.

(1) Those who have the courage of their convictions, do not conceal their real opinions, and either are suffering or are prepared to suffer for them.

(2) Those who have not the courage of their convictions, conceal their opinions, whenever it is prudent to do so for their personal benefit, and are not willing to sacrifice a single cent or a single convenience for their principle.

For the former, however we may disagree with them, we have nothing but respect. They have as much right to their opinions as we to ours.

For the latter we have nothing but contempt. Their diplomacy is hypocritical, their character is faked. They are always double-minded and double-edged. Even when friendly they have their designs on you. They go about like snakes making insinuations and innuendoes, in language susceptible of double interpretation. They steal away your friends, create mischief and carry on a subtle campaign of malign misrepresentation. Thank Heaven, their number is not very large. We do not hate them, but we wish to put our friends on guard against their sneaking methods.

The other class of opponents to Home Rule comprises a very few well-to-do men, who are constantly, in season and out of season, engaged in "selling their birthright for a mess of pottage." To one best knowledge they are paid propagandists, possibly not paid for active propaganda work but retained for work in which propaganda plays an important part.

The number of such persons, throughout the United States does not exceed half a dozen, perhaps not even so many. They, too, are very clever and trade under false colors. They pose as representative men, while in India hardly anybody knows them. They dare not go back to India for reasons best known to themselves but in which political convenience certainly do not enter. They go about telling people of this country that India is wonderfully happy, prosperous and contented. They make false statements and quote misleading figures at places where there is no one to contradict them. They attempt to prevent people from attending Home Rule meetings, but they have failed to achieve any results.

We have no intention of giving them notoriety by mentioning their names. We have a hard job of it for all who have to earn their bread by such devious methods.

But our forbearance has limits, and if they persist in their nefarious work, we shall by our parallel duty to publish the true facts about their life in India and in this country.

As for our work—it is all open and above board, and we shall be pained if our critics will come to our meetings and raise whatever questions they like.

WOMAN'S POSITION IN INDIA

Shriani Munshi has on this all-important question, in "*A Voice from India*," states:

"We, the people of the East, had a standard of education that was marvellous in its breadth. Thousands of years have come and gone, but the mark that that old education and that old culture left behind is still remarkable. In old India philosophy, science (both spiritual and material), literature, art, music and various branches of knowledge were developed as much as ever has been done anywhere. "Nothing is new under the sun" is a saying. Nothing was unknown to our Mahatmas (great men), as we believe. Even wireless messages and aeroplanes are mentioned in many of our ancient books. The secret of immortality was obtained, the secret of divine knowledge. The aim of education was to form the character, to build it as a firm basis, to help it develop individuality—not to mar it. Loving discipline and strictness were before every student, and one's life work was to bring one's self up to that ideal. Thus the education in old India was a living education, it did not always depend on learning languages and grammar, although Sanskrit, the spoken and written language of old India, is the most perfect in the world, and is the root of many Aryan languages all over the world, including Europe.

There was both a learned class and an illiterate class in ancient India, but the illiterate were not considered undisciplined for they received spiritual and practical teaching verbally from the learned class. Even now in remote villages in India one sees the peasant men and women gathering round their village pandit or bard on an evening or afternoon to hear him read some Hindu scriptures or recite some noble stories of the past. And they not only derive the knowledge of higher conceptions and teachings from all these

but their mode of living is also regulated by these ideals. Through their ignorance they sometimes suffer from misadventures and succumb to various diseases, and yet by India and for the sake of their religion they are much cleaner than most people of their class in other parts of the world. They would rather go without their daily meals than without their daily ablutions. Every stitch of clothing that they wear must be washed every day, every nook and corner of their little hut must be swept and scrubbed daily, every pot and pan, cup and plate must be spotlessly cleaned before it can be used again. If this can be said of our lower classes, the standard of life of our upper classes may be well imagined. Those of the upper class, or the learned class, devoted their lives up to four periods of the day was solely devoted to learning, either in a hermitage or in one's parental home. Men and women had the same education, women were on the same footing with men, and were considered even higher, as well-born, as a rule inferior to them as well-born. As early as Vedic times we see women helping to compose laws, writing scriptures, dealing out many philosophical problems and discovering many truths. There were women who surpassed men in astronomy and mathematics, there were women who fought in battle for the sake of their country and their honor side by side with their men, and died heroic deaths rather than surrender; there were women who led armies on the fields and were proved worthy leaders, there were women who went through life-long trials and persecutions for the sake of their faith and their loved ones; there were women whose lives were well-nigh sacrificed. One Sita, one Sakhini, one Arundhati and one Mathurayee, one Arjuna and many such others provided knowledge and thousands of their kind through their noble examples, and these gradually became the flesh and blood of

the whole womanhood of India. They are still so, the high ideal of womanhood of ancient India is still alive. Our old and medieval literature is full of ennobling and inspiring stories of wonderful men and women. These literatures have helped a great deal to keep those exalted characters alive in our minds—literatures that have been uncorrupted, though ages after ours, literature like the *Ramayana*, the *Mahabharata*, *Srimad Bhagavat Gita* and others.

India was rich not only in noble-minded men and women, but she was materially very prosperous too, in fact, her fabulous wealth was a common byword at one time which made her become a target time after time, and brought her many warriors from many foreign lands. In India you will see many races and religions, many grades and degrees of civilization and culture rising side by side. There is room for all in India's bosom, as there is room for all in God's world. "Love and let live" has always been the motto of India, and that is why she has gradually acquired an immense absorbing power, and that is why India has escaped death. China of Egypt and Rome and other ancient empires began to degenerate only a few centuries have intervened to tell their tale, but India's past is linked with her present. Through many ages and across the has passed. She is better for them all and not worse. She has gathered in her bosom a rich harvest of three thousands of years and is looking forward to a future worthy of her past.

* * * * *

Indian women were held in high regard for their fine characters in olden times, fine characters are a result of fine education—fine, loving education. I should say, Manu, the first legislator in ancient India, gave advice to men that "the daughters should be brought up with just as much care and education as sons were, and given in marriage to learned and refined men." He also said "where women are re-

spected and honored their dwellings prosper and blossoms, and God Himself dwells there." Men can only respect and honored women, but often lack their advice, help and guidance as well. Women were co-thinkers and co-workers with men.

There were in most of the families of India one man that women have more voice in all family matters than men have. Men are only the bread-winners, but women are the distributors of bread. Women are the mistresses of the households—generally the mothers or grandmothers at some stage supreme with absolute power, and their absolute power is wisely composed of love, consideration and self-denial. These noble virtues of the eldest help to mould the characters of the young ones.

Our women have centuries of civilization, of moral teachings. Selfless class run in their veins, so with all the facilities of the present generation they are sure to do well and move forward on a higher plane. They are not only going to reign supreme in their own households in the future, but will join their men in the outside world, as in olden times.

"Can an evil country be good." One of all the darkness light will surely come. We, the people residing in different parts of the world shall have to do our utmost to make the light come, we have all got broader backs before us. We, the women of India, and you, our sisters in the West—we must feel indispensable to each other, we must have true sympathy for each other, for it is only through sympathy that the perfect understanding can be established between different nations as well as different individuals. And it is sympathy that we all want more than anything else to make life worth living.

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IN PRAISE OF INDIAN SCHOLARS

The Times, London, dated November 14, 1918, publishes the following:

"In days when the development of Indian life are making ever-growing demands on the abilities and character of her educated sons, it is a duty to direct attention to the high intellectual level reached by a good number of our Indian fellow-subjects expounding their purposes of study.

"It is true that their opportunities have been exceptional in many respects owing to the withdrawal on active duty of contemporaneous English candidates of equal merit. In some of the most notable cases, however, this factor does not apply to any appreciable degree—for instance, that of a Bengali, Mr. Prasanna Kumar Acharya. He has had the honor of breaking down the barriers under which the hallmarks of British universities have been reserved hitherto for Europeans. While a post-graduate student at University College, London, in recognition of special qualifications, he was elected by the Academic Council of the University of London from taking the M. A. examination and was permitted to proceed direct to the D.Lit. degree, which was conferred last month. Specialising on a very difficult department of Sanskrit literature, namely, that relating to architecture, he has completed a valuable monograph—an edition, with introduction, translation, etc. of the standard work on the subject, the *Viswakosa*, and a dictionary of architectural terms, covering approximately 1,000 pages. After less than a year in London he has, in face of serious obstacles, received the Ph.D. degree with high commendation. Here the first foreigner to secure the honor, and it could be awarded him only by Royal decree. The event has been proclaimed as the Death knell. Dr. Acharya returned to India shortly to take up a temporary appointment under the Madras Government to edit and translate into English architectural Sanskrit manuscripts.

"Another case of high distinction not affected by the outbreak of war is that of Mr. Srivatsa Ramaswami, whose natural mathematical gifts attracted attention when some five or six years ago, as a humble clerk in the office of the Madras Port Trust, who had received no more than the ordinary Indian school education and had passed no examination, he submitted to high authorities at Cambridge a large number of mathematical theorems, which he had proved, more particularly in the theory of numbers and the theory of elliptic functions. While many of them were quite new, others had been anticipated by leading mathematicians of the last 500 years of whom he had never heard and of whose work he was quite ignorant. Since entering Trinity College, Cambridge, in the spring of 1914, Mr. Ramaswami has so fulfilled the promise of his solitary studies that he became an exhibitor of his college in 1917, and this year has been elected a Fellow of his college, being the first Indian to gain this honor. He has been elected a Fellow of the Royal Society, also a new departure for an Indian.

"Another line pointed out that of Mr. G. Mathias, who obtained a research studentship of Emmanuel College, Cambridge, in 1913, when he graduated, and in the following year took the Southey-Hardyman prize, and was awarded by the Royal Society the Marston Research Studentship, never before held by an Indian. This was renewed for the second year in 1914, and for the third year in 1916—an unusual distinction. He has also received three awards of the aggregate value of £200 from the Balliol Fund, Cambridge, for research on the comparative anatomy of the serpent.

"Cambridge is the last two or three years has provided many other instances of Indian academic successes."

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BOOK REVIEWS

Books Received in December.

GEORGE H. DORAN CO.

1. *For And Worlds in Poets*, by Louisa Bryant .. 25.00
2. *President Wilson's State Papers* .. 2.00
3. *The Great Creative* (Shakespearean studies) .. 1.00
4. *The Ideal Mystery*, by G. A. Thompson .. 1.00

LONGMANS GREEN and CO.

1. *The Web of Indian Life* by Sister Swedenborg (second volume) .. 1.25
2. *Hindu Achievements in Space* .. 1.00

Hindu Achievements in Exact Science By B. K. Sarkar. Longmans Green & Co. New York. Price \$1.00

The book furnishes chronological data and legend affirming between the scientific investigations of the Hindus and those of the Chinese, Greeks and Europeans. It then gives an account of the earlier handicrafts in material's scientific development and naturally forms a contribution to the history of civilization from the Oriental angle.

It is brought out that the native sciences of arithmetic and algebra (as well as the *Arithmetica*) in the form in which every school boy and girl have to master them in Europe and America, had their origin among the Hindus. The fact of the extension of the decimal system of notation by the Hindus is, indeed, well known to Western scholars. But it is not generally recognized that the Pythagorean theorem had been solved by the Hindu geometers independently of Greek help, that Euler's solution of astronomical problems of the second degree was given by the Hindus over a thousand years before the attempt in Europe, that the principles of spherical geometry were formulated in India about eight centuries before Descartes, and that Newton's principles of the differential calculus had been anticipated there by five hundred years.

In astronomy Hindu investigations explained eclipses, seasons, equinoxes, perigee of the equinoxes etc., and on the whole, did not fall short of Tycho Brahe's work in the sixteenth century.

In physics the Hindus propounded the atomic theory of matter and understood the conservation of energy. They explained the phenomena of evaporation, refraction, and magnetism. They also revealed the magnet's compass, and mathematically analyzed the sounds in order to calculate musical notes and intervals. Incidentally it is stated that Hindu music has had the same nature as the Western.

The chemistry of the Hindus was more advanced than that of the Greeks, not more sophisticated than that of Roger Bacon, and might compare favorably with the researches of Paracelsus (sixteenth century). In chemical and medical applications of chemistry made considerable progress. The Hindu metallurgists could pour bars of iron larger than any that have been forged in the West up to a very late date. They manufactured gunpowder, and the Chinese may have learned it from them. The so-called "Diamond blades" were Hindu products. The Hindu chemists were likewise experts in the preparation of fast dyes, the extraction of the principle of indigo from indigo, and the tanning of steel.

The atomic motion of the Hindus was bolder than that of the Greeks, Romans, and Arabs. Metallic substances, such as mercury, iron, white sulphur of arsenic, etc., were used by medical practitioners in India for internal administration, a dangerous practice, according to European accounts even of the sixteenth century. The Hindu surgeons used their 127 instruments, however crude, according to the modern standard, would give points to the barbers-surgeons of Europe.

of angry forces and honesty and good advice are needed reforms in educational methods. We are interested in the readiness of education to be altered to England's.

Calcutta and Poona Gatherings, May, India.
 Five millions. By Sir Robert Lockhart Tappin, Macmillan Co. New York. Price \$2.00-4.50 respectively.

The theme of these books is the two educational systems, one of them being the production of the two systems before us. We are certain that the books will be a source of joy to every lover of India.

Amendments by Mr. Charles Whitman, Longman, Green & Co. New York. Price \$2.00.

This is an interesting book, which deals with the nature of the war and the methods of getting war in the future. It was written during the war, before the United States had entered it. In fact it was written at least an indirect appeal to the United States to actually join the war. It is a reproduction of the author's views. It is a very readable in that part of the book which deals with the nature of the war and the part Germany played in bringing it about. Much more careful and comprehensive, however, is the author's exposition of what he calls the "Era of Periodic Imperialism." In his judgment, true internationalism is not consistent with our imagination, but true internationalism. There is no place, in his view, of war being eliminated from national calculations unless some International Court, backed by force, is established by law, custom and constitution. It is then, he argues, as now Britain can enter her debt.

new expenditures and give up on agree now to leave her moral superiority. He advises the United States, first, to increase her military and naval strength. The last thought of the book are directed to her strategy away on "Parliament," which are presented some months ago at these pages.

President Wilson's Daily Papers and Addresses, with an Introduction by Albert B. Allen, L.L.D. George H. Dutton Co. New York. Price \$1.00.

This is a useful publication, bringing together in a few, in one volume, all the important addresses of President Wilson from March, 1913, to October, 1918. The last two years contain a few notable phrases of Mr. Wilson, who has been prominently cited by politicians and writers, at the new International Commerce School. Since Mr. Wilson is the spokesman of this new democracy, his addresses have been and have every day.

The Great Republic. Extracts from speeches delivered during the war by the Right Honorable David Lloyd George, George H. Lewis & Co. New York. Price \$1.00.
 As far as President Wilson, the main idea has been the most striking. Since the last War is Lloyd George the Prime Minister of Great Britain, he has for the last few years been by far the most commanding figure in British politics. Since, in the words of his own words, he made a vast power, with which he has influence the destinies of the world for good or for evil. His thoughts and words of such a man is of great importance to every student of current politics.

FACTS AND FIGURES

COINAGE.—Currency of India is based on the Rupee. A Rupee, with corresponding subdivisions, is equal to 16 dhs. or English money and 25 annas or American money. It is divided into 4 annas. One anna is equivalent to 1 anna or 2 annas. Silver coins of a Rupee, half a Rupee, one-fourth and one-eighth of a Rupee are being used extensively in the country. The anna is further divided into 12 pias, one pie being of the size of one cent in the country.

NOTATION.—It differs from that of all other countries in the world. Large numbers are not put in brackets or hundreds of thousands, millions and billions, but in lakhs and crores. One hundred thousand is 1,00,000, is a lakh and one hundred lakhs or ten millions, written as 1,00,00,000, is a crore.

WEIGHTS.—These may be thus categorized:—
 One ounce is 45 grains or about 16 grams.
 One pint is 16 fluidounces or about 473 grams.
 One quart is 32 fluidounces or about 946 grams.
 One gallon is 128 fluidounces or 3,785 grams. They weight, or the exact weight of a Rupee.

DENSITY.—In British Territory 211 persons. In the native states 160 persons to the square mile.
 In the whole of the country there are on the average 175 persons to the square mile.

FRUIT.—India grows almost all the fruits that are grown in the United States and many more. Mangoes, jack fruit, guavas, pineapples and such others are never seen in this country.

THE SMALL AND SUBJECT NATIONS LEAGUE AND THE NEW YORK TIMES

The League of Small and Subject Nations of New York held its second public session at the Madison Hotel and the Liberty Theatre on December 14 and 15, 1918. The delegates held two important meetings, one of which Mr. Lloyd Ray presided. During the proceedings he made it clear that the object of the League was to emphasize the rights of the small and subject nations to a representation at the Peace Conference and to put on a plan for the practical application of the right of self-determination in the case of each of them. He called out of order all motions of particular preference in the resolutions.

At the public meeting held at the Madison Hotel on December 14 at 8 p. m., the first speaker on the agenda was Miss E. Randolph Bickel, of the staff of the New York Tribune, who put in a general plea for the small and subject nations. The second speaker was Mr. Francis Herbert of the New Republic, who made a very able speech, mentioning the case of Ireland. Mr. F. W. Wilson, who had been invited to speak as a representative of the British Labor Party, then got up and expressed his surprise at the programme and the reaction. He made certain remarks against Ireland which were greeted by the audience. Alison India he said that during the war she had been overruled by the British Army and had had a chance of reaching it she had wanted to. He was interrupted several times during the course of his speech because from the very first he assumed an attitude of hostility towards the League and towards Ireland. The last speaker was Mr. Lloyd Ray, who also spoke on general principles and pointed out that India wanted the principle of self-determination to be applied to her case, not for the purpose of leaving the British Commonwealth, but of being allowed to set up a Home Rule Government which would look to its political and economical interests, guided by British politicians and economists.

In the public meeting held on Saturday December 15, 1918, at the Liberty Theatre, speeches were delivered by Miss Jeannette Rankin, Mr. Owen R. Lanyon, Secretary of the National Child Labor Committee, Mr. Lloyd Ray and others. During the Congress session the New York Times altogether ignored the League and did not notice the proceedings. But five days later, on the issue of December 22, 1918, it came out with a leading article full of false statements both about the League and its proceedings.

This article is apparently based upon information supplied by Mr. F. W. Wilson and if Mr. Wilson has been rightly understood by the writer of the article, then we are sorry for the weakness of Mr. Wilson.

We quote several sentences from the New York Times: "Having already heard a plea for lenient treatment of Germany together with appeals on England by an Indian and an Irish Nationalist, having understood that the purpose of the conference was to send a catalogue of British subjects to the Peace Conference for the case of Ireland, Egypt and India before the Peace Conference, he ventured to express a hope for special relations between the British Commonwealth and the United States. This suggestion provoked him."

As a matter of fact, no plea was put forward by anybody "for the lenient treatment of Germany," no speech was made by any Indian before Mr. Wilson spoke and the Conference which prepared our document was not there. To send a catalogue of British subjects to the Peace Conference was the last of Lloyd Ray's, and India before the Peace Conference was not any suggestion. "The special relations between the British Commonwealth and the United States," indeed.

We can say only that we are sorry for Mr. Wilson. Having agreed to speak at a meeting of the League which, he knew, included the representatives of the British dependencies, he placed himself in the wrong by the very first sentence of his speech in which he mentioned the presence of British subjects.

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